

us;<sup>1</sup> but let there be prosperity to our  
cattle, our  
milch, kine, and our male offspring  
desirous of food;  
your aids are void of harm, your aids are  
true aids.

13. Deities, whatever evil is manifest,  
whatever  
is concealed, (let it be not found) in  
TEJTA APTYA,  
keep it far from us;<sup>2</sup> your aids are void  
of harm,  
your aids are true aids.

14. Daughter of heaven, (USHAS),  
whatever ill-  
omened dream threatens our cattle  
or ourselves,  
keep it, O brilliant one, far from  
TRITA APTYA;<sup>3</sup>  
your aids are void of harm, your aids are  
true aids,

15. Daughter of heaven, whatever  
ill-omened  
dream threatens THITA APXYA/ we  
transfer it to  
the worker of gold ornaments or to the  
maker of

<sup>3</sup> Rather, " neither to threaten nor to assail us."

\* Sayana necessarily interprets the line in this  
way, as he  
holds that *Trita A'ptya* is the *ItisTii* of the hymn.  
Prof. Hoth. no  
doubt gives the true meaning when he says that  
*Trita A'ptya*  
was a deity dwelling in remote distance, and  
consequently evil  
was sought to be transferred to him, cf. Atharva Y.  
~xix. 56. 4.  
He would render it, " keep it far from us in *Trita*  
*Aptya*" See

Dr. Muir's Sanskrit Texts, vol. v. p. 336.

<sup>3</sup> Here the dative *Tritdya Aptydya* might  
suggest the more  
appropriate rendering, "keep it far away  
for *Trita Agtya*"  
-w. 14—15 are prescribed in As\*walayana's Grihya

Sutras to be  
recited after an unpleasant dream.

<sup>4</sup> It is singular that here Sayana gives an  
alternative inter-  
pretation, agreeing with Prof. Booth's explanation  
of stt. 13, 14,

\*\* whatever evil dream threatens the worker of  
gold ornaments  
or the maker of garlands, that evil, abiding in  
*Trita Jtptya* (or  
the son of the waters), we *Tritas* throw off  
from ourselves,"

This seems to mean, " we throw it off on *Trita*